

HIS GREAT APOSTLE



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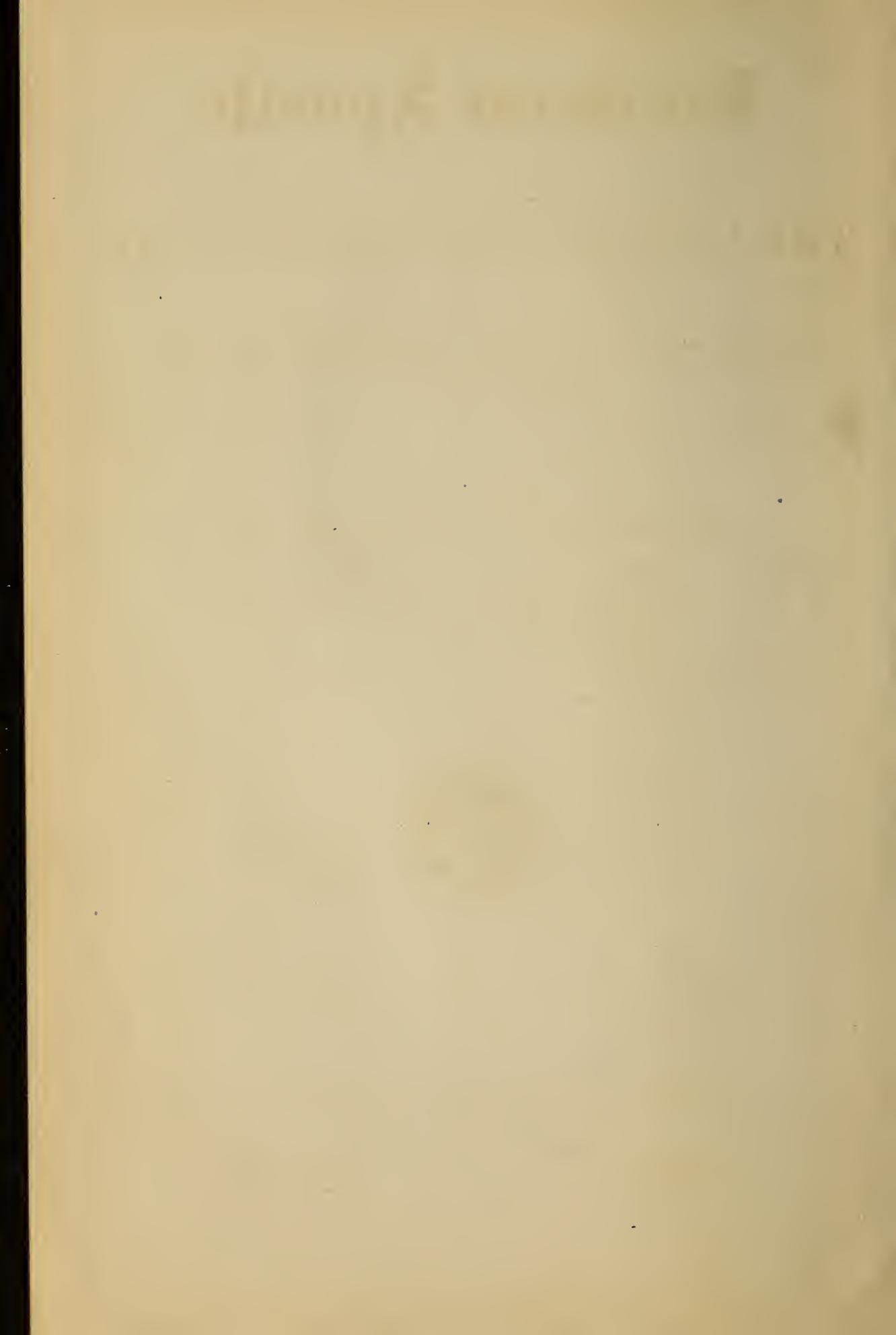


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His Great Apostle

THE LIFE AND LETTERS OF PAUL

*USING THE TEXT OF THE AMERICAN STANDARD
REVISED BIBLE*

PREPARED BY

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EDITORS OF "HIS LIFE," "HIS FRIENDS,"
"HIS LAST WEEK," ETC.

*Paul R. S., Acts and Epistles,
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THE FOUR GOSPELS

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PREFACE.

With this third volume, the editors complete the New Testament series of booklets, whose usefulness has been attested by the distribution of more than a hundred thousand copies of "His Life" and the welcome accorded "His Friends." The present volume contains the entire story of Paul as recorded in the Acts, with the Pauline letters in probable chronological order, the earlier ones inserted in the narrative down to the time of the imprisonment in Rome. It is the hope of the editors that this volume, which may be used independently, or as a sequel to either of the others, may deserve as hearty a reception and accomplish as large a work as "His Life;" and that "the things which Jesus began to do and to teach until the day when he was taken up," may be traced in their historic continuity in the labors of "His Friends" and "His Great Apostle." The very inexpensive form in which the work is offered adapts it to the needs of Bible Classes and Prayer-Meetings, as well as for private study and devotional reading, and can hardly fail to assist the reader in fixing the order of the epistles and their relation to the incidents of the Apostle's life.

As in the previous volumes, we have been permitted to use the text of the American Standard Revised Bible, and thus to give the best of all English translations.

The Apostle Paul, defending himself in a letter to the Corinthian disciples, declared that he was not only an apostle, but that he reckoned himself to be not a

whit behind the very chiefest of the apostles. If this claim seemed too large to any of them who first heard it, it is less than the world now readily concedes: for in the development of Christianity the influence of Paul has been greater than that of the Twelve combined.

To understand Christianity it is essential first of all that we understand our Lord himself, His words, His works, and "all that Jesus began both to do and to teach." This is the purpose of the little book "His Life."

It is important also that we know the story of those who were His first disciples and witnesses of the Resurrection, how they bore that message to the world, and won their converts from among the Jews, beginning in the very city where their Lord had been crucified. To tell this story in the simplest and most effective way has been the purpose of the book "His Friends."

But beside all this we should know how Christianity came to realize its independence of Judaism, how it became a great missionary religion, how it made its way along the Roman roads, establishing itself in the commercial and political centers of the Roman world, till it crossed into Macedonia, and spread through Europe, and established itself with power in Rome itself, growing until it became the most vital power in the Empire, and the immediate cause of its regeneration; and to understand this wonderful history we must know the story of the man who first appears as a persecutor, and later as a convert, and then as an apostle: who was not ashamed of the Gospel which proved itself the power of God unto salvation.

It is the sincere hope of the editors of this booklet that its method, in some respects an entirely new one in works intended for popular study, but following a plan well tested and approved among scholars, may prove a distinct help in the interpretation of the development of Christianity into that power that changed the history and destiny of the world.

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This Great Apostle.

SAUL THE PERSECUTOR.

They stoned Stephen, calling upon the Lord, and saying, "Lord Jesus, receive my spirit." And the witnesses laid down their garments at the feet of a young man named Saul. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church that was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. But Saul laid waste the Church, entering into every house, and dragging men and women committed them to prison.

They, therefore, that were scattered abroad went everywhere preaching the word.

THE CONVERSION OF SAUL.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

And he said, "I am Jesus whom thou persecutest:

but rise, and enter into the city, and it shall be told thee what thou must do."

And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, "Ananias."

And he said, "Behold, I am here, Lord."

And the Lord said unto him, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

But Ananias answered, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake."

And Ananias departed, and entered into the house; and laying his hands on him said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."

And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

SAUL PREACHING AT DAMASCUS.

And he was certain days with the disciples that were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

And all that heard him were amazed, and said, "Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests."

But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

SAUL AND THE JERUSALEM CHURCH.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

"THE CHRISTIANS" IN ANTIOCH.

They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

And he went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

And Barnabas and Saul returned from Jerusalem,

when they had fulfilled their ministration, taking with them John whose surname was Mark.

THE MISSIONARY IMPULSE.

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Then, when they had fasted and prayed and laid their hands on them, they sent them away

THE BEGINNING IN CYPRUS.

So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

SAUL CALLED PAUL.

But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, "O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to per-

vert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

DEFECTION OF JOHN MARK.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.

THE GOSPEL IN GALATIA.

But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, say on." And Paul stood up, and beckoning with the hand said,

"Men of Israel, and ye that fear God, hearken: The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years as a nursingfather bare he them in the wilderness.

"And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet. And afterward they asked for a king; and God gave

unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.

“And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, ‘I have found David the son of Jesse, a man after my heart, who shall do all my will.’

“Of this man’s seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, ‘What suppose ye that I am? I am not he. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose.’

“Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people.

“And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, ‘Thou art my Son, this day have I begotten thee.’

“And as concerning that he raised him up from the dead, now no more to return to corruption, he hath

spoken on this wise, 'I will give you the holy and sure blessings of David.' Because he saith also in another psalm, 'Thou wilt not give thy Holy One to see corruption.' For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption.

"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

"Beware therefore, lest that come upon you which is spoken in the prophets:

'Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one
declare it unto you.'"

THE EFFECT OF PAUL'S SERMON.

And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God

JEWISH HOSTILITY.

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

And Paul and Barnabas spake out boldly, and said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and

judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

‘I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.’”

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region.

But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

PREACHING AND PERSECUTION IN ICONIUM.

And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the

region round about: and there they preached the gospel.

THE MIRACLE AT LYSTRIA.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." And he leaped up and walked.

THE APOSTLES TAKEN FOR GODS.

And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men."

And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways.

"And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."

And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

PAUL STONED.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

THE GALATIAN CHURCHES.

And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

And they passed through Pisidia, and came to Pamphylia.

RETURN FROM THE FIRST JOURNEY.

And when they had spoken the word in Perga, they went down to Attalia.

And thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

TROUBLE WITH THE JUDAIZERS.

And certain men came down from Judæa and taught

the brethren, saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved."

And when Paul and Barnabas had no small dissension and questioning with them the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

But there rose up certain of the sect of the Pharisees who believed, saying, "It is needful to circumcise them, and to charge them to keep the law of Moses."

THE COUNCIL AT JERUSALEM.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

"Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith.

"Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them.

And after they had held their peace, James answered, saying,

“Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

‘After these things I will return,
And I will build again the tabernacle of David,
which is fallen;
And I will build again the ruins thereof,
And I will set it up:
That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is
called,
Saith the Lord, who maketh these things known
from of old.’

“Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.”

THE DECISION OF THE COUNCIL.

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren: and they wrote thus by them,

“The apostles and the elders, brethren, unto the

brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

“Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

“For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.”

SATISFACTION IN ANTIOCH.

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation.

And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

THE SECOND JOURNEY.

And after some days Paul said unto Barnabas, “Let us return now and visit the brethren in every city

wherein we proclaimed the word of the Lord, and see how they fare."

And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus.

PAUL, SILAS AND TIMOTHY.

But Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

SPIRITUAL LEADING TO MACEDONIA.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and

the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas.

And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us."

LUKE JOINS THE MISSIONARIES.

And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days.

PREACHING IN PHILIPPI.

And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, "These men are servants of the Most

High God, who proclaim unto you the way of salvation." And this she did for many days.

But Paul, being sore troubled, turned and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her." And it came out that very hour.

PAUL AND SILAS IN PRISON.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans."

And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought

them out and said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." And they spake the word of the Lord unto him, with all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, saying, "Let those men go." And the jailor reported the words to Paul, saying, "The magistrates have sent to let you go: now therefore come forth, and go in peace."

But Paul said unto them, "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out."

And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city.

And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

FOUNDING OF THE THESSALONIAN CHURCH.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging

that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, "whom," said he, "I proclaim unto you," is the Christ.

And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

JEWISH HOSTILITY.

But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, "These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

FRUITFUL MINISTRY IN BERCEÆ.

And the brethren immediately sent away Paul and Silas by night unto Berceæ: who when they were come thither went into the synagogue of the Jews.

Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at

Beroëa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren set forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

PAUL ALONE IN ATHENS.

Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met him.

And certain also of the Epicurean and Stoic philosophers encountered him.

And some said, "What would this babbler say?" others, "He seemeth to be a setter forth of strange gods:" because he preached Jesus and the resurrection.

And they took hold of him, and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean."

(Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.)

And Paul stood in the midst of the Areopagus, and said,

"Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD.

What therefore ye worship in ignorance, this I set forth unto you.

“The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men’s hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said. ‘For we are also his offspring.’

“Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and device of man.

“The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

Now when they heard of the resurrection of the dead, some mocked; but others said, “We will hear thee concerning this yet again.”

Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

IN CORINTH WITH AQUILA AND PRISCILLA.

After these things he departed from Athens, and came to Corinth.

And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks

SILAS AND TIMOTHY IN CORINTH.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

And the Lord said unto Paul in the night by a vision, "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

And he dwelt there a year and six months, teaching the word of God among them.

FIRST LETTER TO THE THESSALONIANS.¹

PAUL AND SILVANUS AND TIMOTHY UNTO THE CHURCH
OF THE THESSALONIANS IN GOD THE FATHER AND
THE LORD JESUS CHRIST. GRACE TO YOU AND PEACE.

A GRATEFUL REMEMBRANCE.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake.

THE INFLUENCE OF THE CHURCH.

And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

(¹) This letter was probably sent to Thessalonica from Corinth after Silas (Silvanus) and Timothy had rejoined Paul there.

THE FAITHFULNESS OF THE APOSTLES.

For yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation is not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.

For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

THE RESPONSIVENESS OF THE CHURCH.

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the

word of men, but, as it is in truth, the word of God, which also worketh in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost.

PAUL'S ENFORCED ABSENCE.

But, we, brethren, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire: because we would fain have come unto you, I Paul once and again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain.

THE GOOD REPORT OF TIMOTHY.

But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love,

and that ye have good remembrance of us always, longing to see us, even as we also to see you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

A PRAYER.

Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

WARNING AGAINST IMPURITY.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more.

For ye know what charge we gave you through the Lord Jesus. For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification.

Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

A BROTHERLY AND ORDERLY LIFE.

But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing.

COMFORT FOR THE DEAD.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

THE COMING OF THE LORD.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For

yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober.

For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

THE CHRISTIAN SOCIETY.

But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward.

Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

THE APOSTOLIC PRAYER.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who will also do it.

FINAL WORDS.

Brethren, pray for us.

Salute all the brethren with a holy kiss.

I adjure you by the Lord that this epistle be read unto all the brethren.

THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU.

SECOND LETTER TO THE THESSALONIANS.¹

PAUL AND SILVANUS, AND TIMOTHY, UNTO THE CHURCH
OF THE THESSALONIANS IN GOD OUR FATHER AND THE
LORD JESUS CHRIST; GRACE TO YOU AND PEACE FROM
GOD THE FATHER AND THE LORD JESUS CHRIST.

GRATITUDE FOR THE STEDFAST FAITH.

We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.

A PRAYER FOR PERFECTING.

To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil

(¹) This letter was probably sent to Thessalonica from Corinth sometime after the first, and in consequence of a misunderstanding of the former letter.

every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

WARNING CONCERNING THE LORD'S COMING.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things?

PRECEDENT MANIFESTATION OF EVIL.

And now ye know that which restraineth, to the end that he may be revealed in his own season.

For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged

who believed not the truth, but had pleasure in unrighteousness.

THE SALVATION OF THE CHOSEN.

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

A PRAYER FOR STEDFASTNESS.

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

MUTUAL PRAYERS.

Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall establish you, and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

CONDEMNATION OF THE LAZY.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not

after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat.

For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

WISE BUT FIRM DISCIPLINE.

But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.

A PRAYER FOR PEACE.

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

AUTOGRAPH SALUTATION.

The salutation of me PAUL with mine own hand, which is the token in every epistle: so I write.

THE GRACE OF OUR LORD JESUS CHRIST BE WITH
YOU ALL.

CONTINUED EVANGELIZATION IN CORINTH.

But when Gallio was pro-consul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat, saying, "This man persuadeth men to worship God contrary to the law."

But when Paul was about to open his mouth, Gallio said unto the Jews, "If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters." And he drove them from the judgment-seat.

And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

DEPARTURE FROM CORINTH.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchreæ; for he had a vow.

And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, "I will return again unto you if God will," he set sail from Ephesus.

CONCLUSION OF THE SECOND JOURNEY.

And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch.

THE LETTER TO THE GALATIANS.¹

PAUL, AN APOSTLE (NOT FROM MEN, NEITHER THROUGH MAN, BUT THROUGH JESUS CHRIST, AND GOD THE FATHER, WHO RAISED HIM FROM THE DEAD), AND ALL THE BRETHREN THAT ARE WITH ME, UNTO THE CHURCHES OF GALATIA: GRACE TO YOU AND PEACE FROM GOD THE FATHER, AND OUR LORD JESUS CHRIST, WHO GAVE HIMSELF FOR OUR SINS, THAT HE MIGHT DELIVER US OUT OF THIS PRESENT EVIL WORLD, ACCORDING TO THE WILL OF OUR GOD AND FATHER: TO WHOM BE THE GLORY FOR EVER AND EVER. AMEN.

THE ONE GOSPEL.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel? only there are some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema.

For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ.

THE GOSPEL REVEALED TO PAUL.

For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after

(¹)The exact time and place of the writing of this letter are uncertain. It may have been written from Antioch, where Paul may have received information concerning conditions in Galatia.

man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

PAUL'S INDEPENDENT APOSTLESHIP.

Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

Now touching the things which I write unto you, behold, before God, I lie not.

Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in Christ: but they only heard say, "He that once persecuted us now preacheth the faith of which he once made havoc"; and they glorified God in me.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the

Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.

RECOGNITION BY THE PILLAR APOSTLES.

But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

PAUL'S REBUKE OF PETER.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And

the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, "If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?"

"We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Jesus Christ, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

"But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God. who loved me, and gave himself up for me.

"I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought."

THE EXPERIENCE OF SPIRITUAL RELIGION.

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit,

are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain.

He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

ABRAHAM'S SPIRITUAL RELIGION.

Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, "In thee shall all the nations be blessed." So then they that are of faith are blessed with the faithful Abraham.

THE LAW AND THE CURSE.

For as many as are of the works of the law are under a curse: for it is written, "Cursed is every one who continueth not in all things that are written in the book of the law, to do them."

Now that no man is justified by the law before God, is evident: for "The righteous shall live by faith;" and the law is not of faith; but, "He that doeth them shall live in them."

Christ redeemed us from the curse of the law, having become a curse for us; for it is written, "Cursed is every one that hangeth on a tree:" that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

THE PROMISE PRECEDED THE LAW.

Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been con-

firmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, "And to seeds," as of many; but as of one, "And to thy seed," which is Christ.

Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.

What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one.

THE TUTELAGE OF THE LAW.

Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith.

THE FREEDOM OF SONSHIP.

But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.

There can be neither Jew nor Greek, there can be

neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

THE FULNESS OF REDEMPTION.

But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all; but is under guardians and stewards until the day appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, "Abba, Father." So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

THE BONDAGE OF LEGALISM.

Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

A PERSONAL APPEAL.

I beseech you, brethren, become as I am, for I also am become as ye are. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was

a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus.

Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, by telling you the truth? They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.

My little children, of whom I am again in travail until Christ be formed in you—but I could wish to be present with you now, and to change my tone; for I am perplexed about you.

ALLEGORY OF BONDAGE AND FREEDOM.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children.

But the Jerusalem that is above is free, which is our mother. For it is written,

“Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than
of her that hath the husband.”

Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh

persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the scripture? "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman." Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

FREEDOM AND GRACE.

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.

Ye were running well; who hindered you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump.

I have confidence to you-ward in the Lord, that ye will be none otherwiseminded: but he that troubleth you shall bear his judgment, whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. I would that they that unsettle you would even go beyond circumcision.

THE DANGER OF FREEDOM.

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the

whole law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself." But if ye bite and devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law.

THE WORKS OF THE FLESH.

Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

THE FRUIT OF THE SPIRIT.

But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not become vainglorious, provoking one another, envying one another.

FAULT-FINDING AND SELF-SEARCHING.

Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden.

SOWING AND REAPING.

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

EXTENDED AUTOGRAPH CONCLUSION.

See with how large letters I write unto you, with mine own hand.

As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as

many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus.

THE GRACE OF OUR LORD JESUS CHRIST BE WITH
YOUR SPIRIT, BRETHREN. AMEN. -

THE THIRD JOURNEY FROM ANTIOCH.

And having spent some time in Corinth, Paul departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.

THE ELOQUENT APOLLOS.

Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue.

But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.

And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through grace; for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

PAUL'S BEGINNING AT EPHEBUS.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, "Did ye receive the Holy Spirit when ye believed?"

And they said unto him, "Nay, we did not so much as hear whether the Holy Spirit was given."

And he said, "Into what then were ye baptized?" And they said, "Into John's baptism."

And Paul said, "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus."

And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

THREE MONTHS IN THE SYNAGOGUE.

And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

TWO YEARS' MINISTRY.

And this continued for the space of two years; so that all they that dwelt in Asia heard the words of the Lord, both Jews and Greeks.

And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away

from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preacheth." And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

And the evil spirit answered and said unto them, "Jesus I know, and Paul I know, but who are ye?"

And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

PLANS FOR THE FUTURE.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

FIRST LETTER TO THE CORINTHIANS.¹

PAUL, CALLED TO BE AN APOSTLE OF JESUS CHRIST THROUGH THE WILL OF GOD, AND SOSTHENES OUR BROTHER, UNTO THE CHURCH OF GOD WHICH IS AT CORINTH, EVEN THEM THAT ARE SANCTIFIED IN CHRIST JESUS, CALLED TO BE SAINTS, WITH ALL THAT CALL UPON THE NAME OF OUR LORD JESUS CHRIST IN EVERY PLACE, THEIR LORD AND OURS: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

GRATITUDE FOR THE WORK OF GRACE.

I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreprouvable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

THE REPORTED PARTY STRIFE.

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the

(¹) This letter was probably written from Ephesus after Paul had received a report of the Corinthian Church and in answer to a letter from Corinth asking his advice.

household of Chloe, that there are contentions among you.

Now this is what I mean, that each one of you saith, "I am of Paul"; and "I of Apollos"; and "I of Cephas"; and "I of Christ."

Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void,

DANGER OF WORLDLY WISDOM.

For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written,

"I will destroy the wisdom of the wise,
And the discernment of the discerning will I
bring to nought."

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.

Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

THE HUMBLE CHOSEN.

For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God.

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, "He that glorieth, let him glory in the Lord."

THE HUMILITY OF PAUL.

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom; but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

THE DIVINE WISDOM.

We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained

before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory: but as it is written,

“Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love him.”

SPIRITUAL REVELATION.

But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.

But we received, not the spirit of the world, but the Spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words.

SPIRITUAL APPREHENSION.

Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

STRIFE ABOUT TEACHERS.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not

yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?

For when one saith, "I am of Paul"; and another, "I am of Apollos"; are ye not men?

GOD GREATER THAN TEACHERS.

What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: ye are God's husbandry, God's building.

INDIVIDUAL RESPONSIBILITY.

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.

For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

GLORYING NOT IN MEN.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God.

For it is written, "He that taketh the wise in their craftiness:" and again, "The Lord knoweth the reasonings of the wise, that they are vain."

Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

TEACHERS UNDER CHRIST.

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

A SARCASTIC DEFERENCE.

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in

us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it? Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you.

For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.

A LOVING ADMONITION.

I write not these things to shame you but to admonish you as my beloved children. For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church.

Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power. For the kingdom of God is

not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

THE REPORTED SCANDAL.

It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you.

THE NECESSITY OF DISCIPLINE.

For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

A FORMER LETTER OF COUNSEL.

I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a forni-

cator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth. Put away the wicked man from among yourselves.

LAWSUITS BETWEEN BRETHREN.

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?

If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? I say this to move you to shame. What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers?

Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren.

SOLEMN WARNING.

Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sancti-

fied, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

THE LAW OF CHASTITY.

All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise up us through his power.

Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, "The twain," saith he, "shall become one flesh." But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

CELIBACY AND MARRIAGE.

Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband.

Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband:

and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

But this I say by way of concession, not of commandment. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried and to widows, It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn.

But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.

THE BELIEVER AND THE UNBELIEVER.

But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath

distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches.

CHRISTIANITY SANCTIFIES EVERY STATE.

Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called.

Wast thou called being a bondservant? care not for it: nay, even if thou canst become free, use it rather. For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

SPECIAL REASONS FOR CELIBACY.

Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. I think therefore that this is good by reason of the distress that is upon us, namely, that it is good for a man to be as he is.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

But shouldst thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.

But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they re-

joiced not; and those that buy, as though they possessed not; and those that use the world, as not using it to the full: for the fashion of this world passeth away.

But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife, and is divided. So also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction.

But if any man thinketh that he behaveth himself unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin daughter, shall do well. So then both he that giveth his own virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better.

A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgment: and I think that I also have the spirit of God.

CAUTIOUS CONDUCT OF A LIBERAL MAN.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he

knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known by him.

Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But food will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the better.

But take heed lest by any means this liberty of yours become a stumblingblock to the weak. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

PAUL'S APOSTOLIC RIGHTS.

Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you, for the seal of mine apostleship are ye in the Lord.

My defense to them that examine me is this. Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working?

What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same?

For it is written in the law of Moses, "Thou shalt not muzzle the ox when he treadeth out the corn." Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.

Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.

•THE RIGHT TO FOREGO RIGHTS.

But I have used none of these things: and I write not these things that it may be so done in my case; for it were good for me rather to die, than that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity

is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me.

What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.

For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.

Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

LESSONS FROM THE PAST:

For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same

spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.

THE TEMPTATION OF IDOLATRY.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?

A QUESTION OF PRINCIPLE.

What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.

Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons. Or do we provoke the Lord to jealousy? are we stronger than he?

QUESTIONS OF EXPEDIENCY.

All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. Let no man seek his own, but each his neighbor's good.

Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; for the earth is the Lord's, and the fulness thereof.

If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

WOMANLY MODESTY.

Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.

For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have a sign of authority on her head, because of the angels.

Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God.

Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God,

CHURCH DISSENSIONS.

But in giving you this charge, I praise you not, that

ye come together not for the better but for the worse.

For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also factions among you, that they that are approved may be made manifest among you.

THE CHURCH SUPPER.

When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not.

THE LORD'S SUPPER.

For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, "This is my body, which is for you: this do in remembrance of me." In like manner also the cup, after supper, saying, "This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

DECORUM IN THE COMMUNION.

Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

SPIRITUAL GIFTS.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I make known unto you, that no man speaking in the Spirit of God saith, "Jesus is anathema;" and no man can say, "Jesus is Lord," but in the Holy Spirit.

ONE SPIRIT: MANY GIFTS.

Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal.

For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the

one and the same Spirit, dividing to each one severally even as he will.

ONE BODY: MANY MEMBERS.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many.

If the foot shall say, "Because I am not the hand, I am not of the body;" it is not therefore not of the body.

And if the ear shall say, "Because I am not the eye, I am not of the body;" it is not therefore not of the body.

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body.

And the eye cannot say to the hand, "I have no need of thee;" or again the head to the feet, "I have no need of you."

Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same

care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.

THE VARIOUS GIFTS.

Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts.

THE MOST EXCELLENT WAY.

And moreover a most excellent way show I unto you.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

THE GRACIOUSNESS OF LOVE.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

THE PERMANENCE OF LOVE.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.

THE PRIMACY OF LOVE.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

EDIFICATION BETTER THAN ECSTASY.

Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and exhortation, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching.

Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.

So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret.

For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

Brethren, be not children in mind: yet in malice be ye babes, but in mind be men. In the law it is written, "By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord."

Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is

for a sign, not to the unbelieving, but to them that believe.

If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

THE CONDUCT OF A MEETING.

What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.

If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

And let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be exhorted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace.

As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone?

THE AUTHORITY OF THE LETTER.

If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order.

THE GOSPEL AND THE RESURRECTION.

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.

For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed.

THE DENIAL OF THE RESURRECTION.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain.

Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable.

CHRIST THE FIRST FRUITS.

But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

THE RESURRECTION AND THE CONSUMMATION.

But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

For, "He put all things in subjection under his feet." But when he saith, "All things are put in subjection," it is evident that he is excepted who did

subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

THE RESURRECTION AS A MOTIVE.

Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil companionships corrupt good morals. Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

THE QUESTION OF THE BODY.

But some one will say, "How are the dead raised? and with what manner of body do they come?"

Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own.

All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

THE RESURRECTION VICTORY.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory." O death, where is thy victory? O death, where is thy sting?

The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

DIRECTIONS FOR THE COLLECTION.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.

Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me.

PERSONAL PLANS.

But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go.

For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

TIMOTHY AND APOLLOS.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.

But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was

not at all his will to come now; but he will come when he shall have opportunity.

A LAST ADMONITION.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

LEADING CORINTHIAN CHRISTIANS.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth.

And I rejoyce at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

THE SALUTATIONS.

The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

THE AUTOGRAPH CONCLUSION.

The salutation of me PAUL with mine own hand. If any man loveth not the Lord, let him be anathema. Marana tha.

THE GRACE OF THE LORD JESUS CHRIST BE WITH YOU.

MY LOVE BE WITH YOU ALL IN JESUS CHRIST.

AMEN.

TUMULTUOUS END OF LABORS IN EPHESUS.

And about that time there arose no small stir concerning the Way.

For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, "Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth."

And when they heard this they were filled with wrath, and cried out, saying, "Great is Diana of the Ephesians."

And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.

Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a de-

fence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians."

And when the townclerk had quieted the multitude, he saith, "Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are pro-consuls: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse."

And when he had thus spoken, he dismissed the assembly.

And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia.

SECOND LETTER TO THE CORINTHIANS.¹

PAUL, AN APOSTLE OF CHRIST JESUS THROUGH THE WILL OF GOD, AND TIMOTHY OUR BROTHER, UNTO THE CHURCH OF GOD WHICH IS AT CORINTH, WITH ALL THE SAINTS THAT ARE IN THE WHOLE OF ACHAIA: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

PRAISE FOR GOD'S COMFORT.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort.

THE AFFLICTIONS IN EPHESUS.

For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in

(¹) This letter was probably written from Macedonia after Titus had joined Paul there with the information that the majority of the Corinthian Church had returned to their allegiance.

God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

SELF-VINDICATION.

For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward.

For we write no other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

THE CHANGE OF PLANS.

And in this confidence I was minded to come first unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa.

When I therefore was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faithful, our word toward you is not yea and nay.

For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen,

unto the glory of God through us. Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts.

DELAY THROUGH KINDNESS.

But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast.

But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

THE OFFENDER DISCIPLINED.

But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow

Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven

anything, for your sakes have I forgiven it in the presence of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices

ANXIETY FOR TITUS' REPORT.

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.

JOY IN THE VICTORY.

But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things? For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

AN APPROVED MINISTRY.

Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.

A CONFIDENT MINISTRY.

And such confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account

anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory.

For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory.

Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away.

Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit

A MINISTRY OF TRUTH.

Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced

the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, "Light shall shine out of darkness," who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

WEAKNESS AND STRENGTH.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you.

But having the same spirit of faith, according to that which is written, "I believed, and therefore did I speak;" we also believe, and therefore also we speak; knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

THE SEEN AND THE UNSEEN.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.

LIFE, DEATH, JUDGMENT.

Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

THE MINISTER'S MOTIVE.

Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.

We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in the heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

THE MINISTRY OF RECONCILIATION.

Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.

THE MINISTER'S CREDENTIALS.

And working together with him we entreat also that ye receive not the grace of God in vain (for he saith,

“At an acceptable time I hearkened unto thee,

And in a day of salvation did I succor thee:”

behold, now is the acceptable time behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

AN APPEAL OF LOVE.

Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged.

DANGER OF HEATHEN DEFILEMENTS.

Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a

believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Wherefore

"Come ye out from among them, and be ye separate,"

saith the Lord

"And touch no unclean thing;

And I will receive you,

And will be to you a Father,

And ye shall be to me sons and daughters,"

saith the Lord Almighty.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

THE JOY OF RECONCILIATION.

Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn you: for I have said before, that ye are in our hearts to die together and live together.

Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

ANXIETY TILL TITUS CAME.

For even when we were come into Macedonia our flesh had no relief, but we were afflicted on every side; without were fightings, within were fears. Nevertheless he that comforteth the lowly, even God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more.

THE PREVIOUS PAINFUL LETTER.

For though I made you sorry with my epistle, I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.

For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this self-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation; yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.

THE OFFENDER.

So although I wrote unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God.

THE HAPPY ISSUE.

Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also which I made before Titus was found to be truth. And his affection is more abundantly toward you, while he remembereth the obedience of you all, how with fear and trembling

ye received him. I rejoice that in everything I am of good courage concerning you

A GOOD EXAMPLE IN GIVING.

Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

CHRIST'S EXAMPLE.

I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

WILLING AND DOING.

And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to

will, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.

For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written, "He that gathered much had nothing over; and he that gathered little had no lack."

TRUSTEES OF BENEFICENCE.

But thanks be to God, who putteth the same earnest care for you into the heart of Titus. For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his own accord.

And we have sent together with him the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show our readiness: avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in you.

Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ. Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

GOODLY RIVALRY IN GIVING.

For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your afore-promised bounty, that the same might be ready as a matter of bounty, and not of extortion.

THE GRACE OF LIBERALITY.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, "He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever."

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

Thanks be to God for his unspeakable gift.

REPLY TO THE OPPONENTS.

Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh.

For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full.

VINDICATION OF APOSTLESHIP.

Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which

the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters.

For, "His letters," they say, "are weighty and strong; but his bodily presence is weak, and his speech of no account." Let such a one reckon this, that, what we are in word by letters when we are absent, such are we also in deed when we are present.

For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.

LIMITS OF TERRITORY.

But we will not glory beyond our measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not glorying beyond our measure, that is, in other men's labors; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach the gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand.

But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

THE APOSTLE AND HIS CONVERTS.

Would that ye could bear with me in a little foolishness: but indeed ye do bear with me.

For I am jealous over you with a godly jealousy:

for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him.

For I reckon that I am not a whit behind the very chiefest apostles. But though I be rude in speech, yet am I not in knowledge; nay, in every way have we made this manifest unto you in all things.

THE GRATUITOUS MINISTRY.

Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself.

As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth.

But what I do, that I will do, that I may cut off occasion from them that desire an occasion; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

IF IT COME TO BOASTING.

I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also.

For ye bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the ace.

THE BOAST OF THE JEW.

I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

THE BOAST OF THE MISSIONARY.

Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?

If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

THE BOAST OF REVELATION.

I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

THE FOLLY OF BOASTING.

On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me.

And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted

overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me.

And he hath said unto me, "My grace is sufficient for thee: for my power is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.

AN APOSTLE WITHOUT A SALARY.

Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong

THE CONSEQUENT SUSPICION.

Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?

But be it so, I did not myself burden you; but, being crafty, I caught you with guile.

Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit? walked we not in the same steps?

WARNING OF THE FORTHCOMING VISIT

Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ.

But all things, beloved, are for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established.

I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.

Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not reprobate.

CONFIDENCE IN THE FORTHCOMING VISIT.

Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which

is honorable, though we be as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.

For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

SALUTATIONS.

Finally, brethren, farewell, Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss.

All the saints salute you.

THE GRACE OF THE LORD JESUS CHRIST,
AND THE LOVE OF GOD,
AND THE COMMUNION OF THE HOLY SPIRIT,
BE WITH YOU ALL.

THROUGH MACEDONIA TO CORINTH.

And when he had gone through those parts, and had given them much exhortation, he came into Greece.

THE LETTER TO THE ROMANS.¹

PAUL, A SERVANT OF JESUS CHRIST, CALLED TO BE AN APOSTLE, SEPARATED UNTO THE GOSPEL OF GOD, WHICH HE PROMISED AFORE THROUGH HIS PROPHETS IN THE HOLY SCRIPTURES, CONCERNING HIS SON, WHO WAS BORN OF THE SEED OF DAVID ACCORDING TO THE FLESH, WHO WAS DECLARED TO BE THE SON OF GOD WITH POWER, ACCORDING TO THE SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD; EVEN JESUS CHRIST OUR LORD, THROUGH WHOM WE RECEIVED GRACE AND APOSTLESHIP, UNTO OBEDIENCE OF FAITH AMONG ALL THE NATIONS, FOR HIS NAME'S SAKE; AMONG WHOM ARE YE ALSO, CALLED TO BE JESUS CHRIST'S: TO ALL THAT ARE IN ROME, BELOVED OF GOD, CALLED TO BE SAINTS: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

DESIRE TO PREACH IN ROME.

First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.

And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was

(1) This letter was probably written to Rome during Paul's three months' stay in Corinth.

hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

THE GREAT THEME.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, "But the righteous shall live by faith."

GOD'S WRATH AGAINST SIN.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them.

THE FAILURE OF THE GENTILE.

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged

the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

THE VICES OF HEATHENISM.

For this cause God gave them up into vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

GOD WITHOUT FAVORITISM.

Wherefore thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things.

And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?

Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God.

JUDGMENT ACCORDING TO LIGHT.

For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified; (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

THE FAILURE OF THE JEW.

But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest his

will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written

For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore

he uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?

For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.

GOD'S GRACE TO THE JEW.

What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God.

For what if some were without faith? shall their want of faith make of none effect the faithfulness of

God? God forbid: yea, let God be found true, but every man a liar; as it is written,

“That thou mightest be justified in thy words,
And mightest prevail when thou comest into
judgment.”

SIN WITHOUT EXCUSE.

But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we are slanderously reported, and as some affirm that we say), “Let us do evil, that good may come”? whose condemnation is just.

THE UNIVERSAL FAILURE.

What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written,

“There is none righteous, no, not one;
There is none that understandeth,
There is none that seeketh after God;
They have all turned aside, they are together
become unprofitable;
There is none that doeth good, no, not so much
as one;
Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness:
Their feet are swift to shed blood;
Destruction and misery are in their ways;
And the way of peace have they not known:
There is no fear of God before their eyes.”

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may

be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin.

THE NEW JUSTIFICATION.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

BOASTING EXCLUDED.

Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.

We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

ABRAHAM JUSTIFIED BY FAITH.

What then shall we say that Abraham, our forefather, hath found according to the flesh? For if

Abraham was justified by works, he hath whereof to glory; but not toward God.

For what saith the scripture? "And Abraham believed God, and it was reckoned unto him for righteousness." Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying,

"Blessed are they whose iniquities are forgiven,
And whose sins are covered.

Blessed is the man to whom the Lord will not
reckon sin."

ABRAHAM, FATHER OF ALL THE FAITHFUL.

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision, to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.

THE PROMISE BEFORE THE LAW.

For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.

For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression.

For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written "A father of many nations have I made thee") before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So shall thy seed be."

FAITH IN THE PROMISE.

And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness.

Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

PEACE AFTER FAITH.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom

also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.

THE HOPE OF SALVATION.

And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

THE HOPE FOUNDED ON DIVINE LOVE.

For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

THE COMMON LOT OF DEATH

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after

the likeness of Adam's transgression, who is a figure of him that was to come.

THE GIFT OF UNIVERSAL GRACE:

But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.

ABOUNDING GRACE.

So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

THE DEATH TO SIN.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?

Or are ye ignorant that all we who were baptized

into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin.

THE RESURRECTION TO RIGHTEOUSNESS.

But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

THE HIGHER OBEDIENCE.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace

SERVITUDE AND FREEDOM.

What then? shall we sin, because we are not under law, but under grace? God forbid.

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom

ye obey; whether of sin unto death, or of obedience unto righteousness?

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification.

For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

THE OLD BOND AND THE NEW.

Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long as he liveth?

For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband, die she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.

Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God.

For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

THE PURPOSE OF LAW.

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting except the law had said, "Thou shalt not covet:" but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead.

And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me.

So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful.

THE MORAL CONFLICT.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me.

For I know that in me, that is, in my flesh, dwelleth

no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwel eth in me.

I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

THE DIVINE DELIVERANCE.

Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

NO CONDEMNATION.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

THE FLESH AND THE SPIRIT.

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the

mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God.

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

HEIRS OF GOD.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, "Abba, Father."

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

THE WAITING UNIVERSE.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.

For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the cre-

ation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

THE HOPE BEYOND.

And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

HELP IN PRAYER.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

THE PROCESS OF SALVATION.

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

THE MIGHTY CONFIDENCE

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,
"For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter."

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE SADNESS OF ISRAEL'S UNBELIEF.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

GOD'S CHOICE OF ISRAEL.

But it is not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, "In Isaac shall thy seed be called."

That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For this is a word of promise, "According to this season will I come, and Sarah shall have a son." And not only so; but Rebecca also having conceived by one, even by our father Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, "The elder shall serve the younger." Even as it is written, "Jacob I loved, but Esau I hated."

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

GOD'S SOVEREIGN CHOICE.

So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.

For the scripture saith unto Pharaoh, "For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth." So then he hath mercy on whom he will, and whom he will he hardeneth.

GOD'S DISCRIMINATING CHOICE.

Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? Nay but, O

man, who art thou that repliest against God? Shall the thing formed say to him that formed it, "Why didst thou make me thus?" Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?

What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction; and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, even us, whom he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea,

"I will call that my people, which was not my people;

And her beloved, that was not beloved.

And it shall be, that in the place where it was said unto them, 'Ye are not my people,'

There shall they be called sons of the living God."

And Isaiah crieth concerning Israel, "If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short."

And, as Isaiah hath said before,

"Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah."

ISRAEL'S FAILURE.

What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written,

“Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on him shall not be put to shame.”

SELF-RIGHTEOUSNESS.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved.

For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

REFUSAL OF THE SIMPLE GOSPEL.

But the righteousness which is of faith saith thus, “Say not in thy heart, who shall ascend into heaven?” (that is, to bring Christ down): or, “Who shall descend into the abyss?” (that is, to bring Christ up from the dead).

But what saith it? “The word is nigh thee, in thy mouth, and in thy heart:” that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, “Whosoever believeth on him shall not be put to shame.” For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, “Whosoever shall call upon the name of the Lord shall be saved.”

THE GOSPEL EVERYWHERE PROCLAIMED.

How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, "How beautiful are the feet of them that bring glad tidings of good things!"

But they did not all hearken to the glad tidings. For Isaiah saith, "Lord, who hath believed our report?" So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily,

"Their sound went out into all the earth,
And their words unto the ends of the world."

THE PREDICTED REJECTION.

But I say, Did Israel not know? First Moses saith,
"I will provoke you to jealousy with that which
is no nation,
With a nation void of understanding will I
anger you."

And Isaiah is very bold, and saith,
"I was found of them that sought me not;
I became manifest unto them that asked not
of me."

But as to Israel he saith, "All the day long did I spread out my hands unto a disobedient and gainsaying people."

SALVATION OF THE REMNANT.

I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew.

Or know ye not what the scripture saith of Elijah?

how he pleadeth with God against Israel: "Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life." But what saith the answer of God unto him? "I have left for myself seven thousand men, who have not bowed the knee to Baal."

Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace.

What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear unto this very day." And David saith,

"Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto
them:
Let their eyes be darkened, that they may not
see,
And bow thou down their back always."

THE COMING OF THE GENTILES.

I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy: Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?

THE WARNING FROM ISRAEL.

And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.

But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

Thou wilt say then, "Branches were broken off, that I might be grafted in." Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee.

Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

THE HOPE FOR ISRAEL.

And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

"There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
And this is my covenant unto them,
When I shall take away their sins."

GOD'S MERCY UPON ALL.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the father's sake. For the gifts and the calling of God are not repented of.

For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

DOXOLOGY.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him and unto him, are all things. To him be the glory for ever. Amen.

THE CHRISTIAN SACRIFICE.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

MEMBERS ONE OF ANOTHER.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to

each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.

And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality: he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

SOCIAL RELATIONS.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints, given to hospitality.

Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep.

Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with a'l men.

THE CHRISTIAN'S VENGEANCE.

Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, "Vengeance belong-

eth unto me; I will recompense, saith the Lord." But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

Be not overcome of evil but overcome evil with good.

CHURCH AND STATE.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

THE LAW OF LOVE.

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet," and if there be any other commandment, it is summed

up in this word, namely, "Thou shalt love thy neighbor as thyself." Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

LIVING IN THE LIGHT.

And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.

The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

RELIGIOUS TOLERANCE.

But him that is weak in faith receive ye, not yet for decision of scruples. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own Lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.

One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.

For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord;

or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living.

But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written,

“As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God.”

THE HIGH GROUND OF ABSTINENCE.

Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men.

So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in

that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying.

For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell upon me." For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God.

For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,

"Therefore will I give praise unto thee among the
Gentiles,
And sing unto thy name."

And again he saith,

"Rejoice, ye Gentiles, with his people."

And again,

"Praise the Lord, all ye Gentiles;
And let all the peoples praise him."

And again, Isaiah saith,

"There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope."

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

CONFIDENCE IN THE ROMAN CHURCH.

And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another.

But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.

THE MINISTRY OF PAUL.

I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written,

"They shall see, to whom no tidings of him came,
And they who have not heard shall understand."

PLANS FOR THE FUTURE.

Wherefore also I was hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto

Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, I say, I go unto Jerusalem, ministering unto the saints.

THE COLLECTION FOR JERUSALEM.

For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things.

When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

A REQUEST FOR PRAYER.

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

THE COMMENDATION OF PHOEBE.

I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need

of you: for she herself also hath been a helper of many, and of mine own self.

SALUTATIONS TO FRIENDS.

Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and salute the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ. Salute Mary, who bestowed much labor on you. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute them that are of the household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, that are in the Lord. Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

FINAL WARNINGS.

Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth

and fair speech they beguile the hearts of the innocent.

For your obedience is come abroad unto all men. I rejoyce therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

SALUTATIONS FROM FRIENDS.

Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus, the treasurer of the city saluteth you, and Quartus the brother.

DOXOLOGY

Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

DANGERS IN CORINTH.

And when Paul had spent three months in Corinth, and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia.

And there accompanied him as far as Asia, Sopater of Beroëa, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

REUNION WITH LUKE.

But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days

PAUL'S LONG SERMON.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber where we were gathered together.

And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead.

And Paul went down, and fell on him, and embracing him said, "Make ye no ado; for his life is in him."

And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

THE VOYAGE TO MILETUS.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And

sailing from thence, we came the following day over against Chios; and the next day we touched Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

PAUL'S FAREWELL TO THE EPHESIAN ELDERS.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,

"Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me.

"But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God.

"And now, behold, I know ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed

the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

“And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

“I coveted no man’s silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, ‘It is more blessed to give than to receive.’ ”

And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul’s neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

THE VOYAGE TO CÆSAREA.

And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: and having found a ship crossing over unto Phoenicia, we went aboard, and set sail.

And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden. And having found the disciples, we tarried there seven days:

and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

FAITHFUL UNTO DEATH.

And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four virgin daughters, who prophesied.

And as we tarried there some days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Then Paul answered, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

RECEPTION IN JERUSALEM.

And after these days we took up our baggage and went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

And they, when they heard it, glorified God; and they said unto him, "Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come.

"Do therefore this that we say to thee: We have four men that have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

"But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication."

Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

THE ASSAULT IN THE TEMPLE.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out, "Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place." For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

ARRESTED BY THE ROMAN TRIBUNE.

And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him."

And as Paul was about to be brought into the castle, he saith unto the chief captain, "May I say something unto thee?" And he said, "Dost thou know Greek?"

Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people."

THE SPEECH IN HEBREW.

And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

"Brethren and fathers, hear ye the defense which I now make unto you."

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women.

"As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

"And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

"And I fell unto the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.'

“And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, ‘What shall I do, Lord?’ And the Lord said unto me, ‘Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.’

“And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

“And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, ‘Brother Saul, receive thy sight.’ And in that very hour I looked up on him.

“And he said, ‘the God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on his name.’

“And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, ‘Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.’

“And I said, ‘Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.’

“And he said unto me, ‘Depart: for I will send thee forth far hence unto the Gentiles.’ ”

THE JEWISH CLAMOR.

And they gave him audience unto this word; and they lifted up their voice, and said, “Away with such a

fellow from the earth: for it is not fit that he should live." And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

ROMAN CITIZENSHIP.

And when they had tied him up with the thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

And when the centurion heard it, he went to the chief captain and told him, saying, "What art thou about to do? for this man is a Roman."

And the chief captain came and said unto him, "Tell me, art thou a Roman?" And he said, "Yea." And the chief captain answered, "With a great sum obtained I this citizenship." And Paul said, "But I am a Roman born."

They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

BEFORE THE COUNCIL.

But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

And Paul looking stedfastly on the council, said, "Brethren, I have lived before God in all good conscience until this day." And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, "God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

And they that stood by said, "Revilest thou God's high priest?"

And Paul said, "I knew not, brethren, that he was high priest: for it is written, 'Thou shalt not speak evil of a ruler of thy people.' "

But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question."

DISSENSION IN THE COUNCIL.

And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great clamor: and some of the scribes of the Pharisees' part stood up, and strove, saying, "We find no evil in this man: and what if a spirit hath spoken to him, or an angel?"

And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

DIVINE COMFORT.

And the night following the Lord stood by him, and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

THE PLOT OF ASSASSINATION.

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that made this conspiracy.

And they came to the chief priests and the elders, and said, "We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge his case more exactly: and we, before he comes near, are ready to slay him."

But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul.

And Paul called unto him one of the centurions, and said, "Bring this young man unto the chief captain; for he hath something to tell him."

So he took him, and brought him to the chief captain, and saith, "Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee."

And the chief captain took him by the hand, and going aside asked him privately, "What is it that thou hast to tell me?"

And he said, "The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them; for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee."

PAUL SENT TO THE PROCURATOR

So the chief captain let the young man go, charging him, "Tell no man that thou hast signified these things to me."

And he called unto him two of the centurions, and said, "Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:" and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.

And he wrote a letter after this form:

CLAUDIUS LYSIAS,
unto
The Most Excellent Governor
FELIX,

Greeting:

This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

ARRIVAL IN CAESAREA.

So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea and delivered the letter to the governor,

presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, "I will hear thee fully," said he, "when thine accusers also are come:" and he commanded him to be kept in Herod's palace.

THE ACCUSATION OF THE JEWS.

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

"Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness.

"But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him."

And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered,

PAUL'S DEFENCE.

"Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find

me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me.

“But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein I also exercise myself to have a conscience void of offense toward God and men always.

“Now after some years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me.

“Or else let these men themselves say what wrongdoing they found when I stood before the council, except it be for this one voice, that I cried standing among them ‘Touching the resurrection of the dead I am called in question before you this day.’ ”

THE CASE REMANDED.

But Felix, having more exact knowledge concerning the Way, deferred them, saying, “When Lysias the chief captain shall come down, I will determine your matter.” And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

PAUL AND FELIX.

But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and self-control, and the

judgment to come, Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

FESTUS, THE NEW PROCURATOR.

But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way

Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. "Let them therefore," said he, "that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him."

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.

THE APPEAL TO CAESAR.

And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many grievous charges which they could not prove; while Paul said in his defence, "Neither against the laws of the Jews, nor against the temple, nor against Cæsar, have I sinned at all."

But Festus, desiring to gain favor with the Jews, answered Paul and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

But Paul said, "I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar."

Then Festus, when he had conferred with the council, answered, "Thou hast appealed unto Cæsar: unto Cæsar shalt thou go."

FESTUS' CONSULTATION WITH AGRIPPA.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus, And as they tarried there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix; about whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.

"When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive.

"And I, being perplexed how to inquire concerning

these things, asked whether he would go to Jerusalem and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar."

And Agrippa said unto Festus, "I also could wish to hear the man myself."

"Tomorrow," saith he, "thou shalt hear him."

PAUL BEFORE AGRIPPA.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in.

And Festus saith, "King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him.

Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him."

And Agrippa said unto Paul, "Thou art permitted to speak for thyself."

PAUL'S SPEECH TO AGRIPPA.

Then Paul stretched forth his hand, and made his defence:

"I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the

things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

“My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.

“And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead?

“I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

“Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

“And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, ‘Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.’

“And I said, ‘Who art thou, Lord?’ And the Lord said, ‘I am Jesus whom thou persecutest. But arise,

and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.'

"Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me.

"Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

THE EFFECT OF THE SPEECH.

And as he thus made his defence, Festus saith with a loud voice, "Paul, thou art mad; thy much learning is turning thee mad."

But Paul saith, "I am not mad, most excellent Festus, but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest."

And Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian."

And Paul said, "I would to God, that whether with little or with much, not only thou, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, "This man doeth nothing worthy of death or of bonds."

And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar. "

THE DEPARTURE FOR ITALY: PAUL, LUKE AND ARISTARCHUS.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica being with us.

And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself.

And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia.

And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over

against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

PAUL'S ADVICE ON SEAMANSHIP.

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives."

But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking north-east and south-east.

And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

THE HURRICANE.

But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven.

And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

And as we labored exceedingly with the storm, the next day they began to throw the freight overboard;

and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, 'Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. But we must be cast upon a certain island."

THE SHIPWRECK.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country: and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.

And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." Then the soldiers cut away the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take some food, saying, "This day is the fourteenth day that we wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you."

And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls.

And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

ON THE ISLAND OF MELITA.

And when we were escaped, then we knew that the island was called Melita. And the barbarians showed

us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the venomous creature hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live."

Howbeit he shook off the creature into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

HEALING THE SICK.

Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also that had diseases in the island came, and were cured: who also honored us with many honors; and when we sailed, they put on board such things as we needed.

THE VOYAGE TO ROME.

And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was "The Twin Brothers." And touching at Syracuse, we tarried there three days.

And from thence we made a circuit, and arrived at Rhegium; and after one day a south wind sprang up,

and on the second day we came to Puteoli; where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

THE ROMAN IMPRISONMENT.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

CONFERENCE WITH THE ROMAN JEWS.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, "I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

"But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation. For this cause therefore did I entreat you to see and to speak with me for because of the hope of Israel I am bound with this chain."

And they said unto him, "We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against."

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God,

and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed after that Paul had spoken one word, "Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying,

'Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.'

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear."

TWO YEARS WAITING FOR TRIAL.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

LETTER TO THE PHILIPPIANS.¹

PAUL AND TIMOTHY, SERVANTS OF CHRIST JESUS, TO ALL THE SAINTS IN CHRIST JESUS THAT ARE AT PHILIPPI, WITH THE BISHOPS AND DEACONS: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

A THANKSGIVING.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace.

A PRAYER.

For God is my witness, how I long after you in all the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

(¹) This letter was probably written from Rome after the Philip-
pian Church had sent Paul a present by Epaphroditus.

THE BONDS AND THE GOSPEL.

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

•CHRIST MAGNIFIED.

What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death.

For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait, betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

EXHORTATION TO COURAGE.

Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

UNITY AND HUMILITY.

If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things but each of you also to the things of others.

EXAMPLE OF CHRIST'S HUMILITY.

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

CHRIST'S EXALTATION.

Wherefore also God highly exalted him, and gave unto him the name which is above every name; that

in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

SALVATION CARRIED THROUGH.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure.

Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.

Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

THE PLAN TO SEND T MOTHY.

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly.

THE RETURN OF EPAPHRODITUS.

But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

CONFIDENCE IN THE FLESH.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.

Beware of the dogs, beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

THE GREAT RENUNCIATION.

Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all

things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.

PRESSING TOWARD THE GOAL.

Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

CONDITIONS OF CHRISTIAN PROGRESS.

Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk.

Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things.

For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

TWO WOMEN AT VARIANCE.

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

JOY AND FORBEARANCE.

Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

THINGS TO BE VALUED.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

THE SECRET OF CONTENT.

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

THANKS FOR THE PHILIPPIAN PRESENT.

Howbeit ye did well that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account.

But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

DOXOLOGY.

Now unto our God and Father be the glory for ever and ever. Amen.

SALUTATIONS.

Salute every saint in Christ Jesus. The brethren that are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

THE GRACE OF THE LORD JESUS CHRIST BE WITH
YOUR SPIRIT.

LETTER TO THE EPHESIANS¹.

PAUL, AN APOSTLE OF CHRIST JESUS THROUGH THE WILL OF GOD, TO THE SAINTS THAT ARE AT EPHESUS, AND THE FAITHFUL IN CHRIST JESUS: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

GOD'S BLESSED PURPOSE.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in

(¹)It is probable that this letter was sent from Rome to all the churches of the province of Asia. At the same time Paul sent a special letter to Colosse and a private note to Philemon. Tychicus and Onesimus were his messengers.

whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

CHRIST'S GLORIOUS SUPREMACY.

For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

THE DEAD MADE ALIVE.

And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom

we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

THE GENTILES MADE NIGH.

Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father.

THE ALIENS MADE CITIZENS.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

THE UNIVERSAL GOSPEL.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.

THE APOSTLE TO THE GENTILES.

Unto me who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the

powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him. Wherefore I ask that ye may not faint at my tribulations for you, which are your glory.

A PRAYER FOR FULNESS.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

DOXOLOGY.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen.

LIVING WORTHY OF SUCH CALLING.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.

THE UNITY OF THE CHURCH.

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith,

“When he ascended on high, he led captivity captive,
And gave gifts unto men.”

(Now this, “He ascended,” what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.)

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

THE OLD WRONG LIFE.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the

vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling, gave themselves up to lasciviousness, to work all uncleanness with greediness.

THE NEW RIGHT LIFE.

But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth.

FALSEHOOD, ANGER, THEFT.

Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.

Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

EVIL SPEECH AND BITTERNESS.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

GOD'S EXAMPLE OF LOVE.

Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

THE SINS OF IMPURITY.

But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.

For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.

Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of.

But all things when they are reproved are made manifest by the light: for everything that is made manifest is light. Wherefore he saith,

“Awake, thou that sleepest,
And arise from the dead,
And Christ shall shine upon thee.”

WISDOM AND ENTHUSIASM.

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is.

And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

CHRISTIAN WIVES.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife as Christ also is the head of the church, being himself, the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything.

CHRISTIAN HUSBANDS.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies.

He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to

his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

CHRISTIAN CHILDREN.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.

CHRISTIAN FATHERS.

And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

CHRISTIAN EMPLOYEES.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

CHRISTIAN EMPLOYERS.

And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

THE PANOPLY OF GOD.

Finally, be strong in the Lord, and in the strength of his might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

COMMENDATION OF THE MESSENGER.

But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

PEACE BE TO THE BRETHREN, AND LOVE WITH FAITH,
FROM GOD THE FATHER AND THE LORD JESUS
CHRIST. GRACE BE WITH ALL THEM THAT
LOVE OUR LORD JESUS CHRIST
WITH A LOVE INCORRUPTIBLE.

LETTER TO THE COLOSSIANS.¹

PAUL, AN APOSTLE OF CHRIST JESUS THROUGH THE
WILL OF GOD, AND TIMOTHY OUR BROTHER, TO THE
SAINTS AND FAITHFUL BRETHREN IN CHRIST THAT
ARE AT COLOSSAE: GRACE TO YOU AND PEACE FROM
GOD OUR FATHER.

THANKSGIVING FOR THE CHURCH.

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, who also declared unto us your love in the Spirit.

(¹)See note on Ephesians

THE PRE-EMINENCE OF CHRIST.

For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence.

For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens.

THE GOSPEL OF RECONCILIATION.

And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprou-

ble before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

THE MISSION OF THE APOSTLE.

Now I rejoyce in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to his working, which worketh in me mightily

INTEREST IN THE CHURCHES.

For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.

This I say, that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and be-

holding your order, and the stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.

DANGER OF VAIN PHILOSOPHY.

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.

And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.

FALSE DOCTRINES AND PRACTICES.

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's.

Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, "Handle not, nor taste, nor touch" (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.

CHRIST OUR LIFE.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

SINS TO BE DESTROYED.

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have

put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

THE CHRISTIAN VIRTUES.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness.

And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

THE RELATIONS OF LIFE.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them.

Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.

Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the

Lord ye shall receive the recompense of the inheritance: ye serve the Lord Jesus Christ. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

Masters, render unto your servants that which is just and equal; knowing that ye also have a master in heaven.

PRAYER AND THANKSGIVING.

Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak.

WISDOM IN WORD AND WORK.

Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

COMMENDATION OF THE MESSENGERS.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that are done here.

SALUTATIONS FROM FRIENDS.

Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive

him), and Jesus that is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.

Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas salute you.

SALUTATIONS TO THE LAODICEANS.

Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house.

And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.

And say to Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

AUTOGRAPH SALUTATION.

The salutation of me PAUL with mine own hand. Remember my bonds.

GRACE BE WITH YOU.

LETTER TO PHILEMON.¹

PAUL, A PRISONER OF CHRIST JESUS, AND TIMOTHY OUR BROTHER, TO PHILEMON OUR BELOVED AND FELLOW-WORKER, AND TO APPHIA OUR SISTER, AND TO ARCHIPPUS OUR FELLOW-SOLDIER, AND TO THE CHURCH IN THY HOUSE: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

THANKSGIVING FOR PHILEMON.

I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

COMMENDATION OF THE REPENTANT SLAVE.

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who once was unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

For perhaps he was therefore parted from thee for a

(¹)See note on Ephesians.

season, that thou shouldst have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

PERSONAL ENTREATY.

If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

THE HOPE OF RELEASE.

Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

SALUTATIONS FROM FRIENDS.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

THE GRACE OF OUR LORD JESUS CHRIST BE WITH
YOUR SPIRIT. AMEN.

FIRST LETTER TO TIMOTHY¹

PAUL, AN APOSTLE OF CHRIST JESUS ACCORDING TO THE
COMMANDMENT OF GOD OUR SAVIOUR, AND CHRIST
JESUS OUR HOPE; UNTO TIMOTHY, MY TRUE CHILD IN
FAITH: GRACE, MERCY, PEACE, FROM GOD THE
FATHER AND CHRIST JESUS OUR LORD.

THE OFFICE OF TIMOTHY.

As I exhorted thee to tarry at Ephesus, when I was
going into Macedonia, that thou mightest charge
certain men not to teach a different doctrine, neither
to give heed to fables and endless genealogies, which
minister questionings, rather than a dispensation of
God which is in faith; so do I now.

THE PURPOSE OF THE LAW.

But the end of the charge is love out of a pure heart
and a good conscience and faith unfeigned: from which
things some having swerved have turned aside unto
vain talking; desiring to be teachers of the law, though
they understand neither what they say, nor whereof
they confidently affirm.

But we know that the law is good, if a man use it
lawfully; as knowing this, that law is not made for a
righteous man, but for the lawless and unruly, for the
ungodly and sinners, for the unholy and profane, for
murderers of fathers and murderers of mothers, for
manslayers, for fornicators, for abusers of themselves
with men, for men-stealers, for liars, for false swearers,
and if there be any other thing contrary to the sound

(¹)According to ancient tradition Paul was released from prison,
visited his Eastern Churches, left Timothy in charge at Ephesus,
Titus in Crete and then continued his missionary labors. This letter
may have been written to Timothy soon after Paul had left him.

doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

THANKSGIVING FOR DIVINE GRACE.

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.

Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

A CHARGE AND A WARNING.

This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

THE SCOPE OF PUBLIC PRAYER.

I exhort therefore first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we

may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth.

For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

THE MANNER OF PUBLIC PRAYER.

I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.

Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety.

THE OFFICE OF BISHOP.

Faithful is the saying, "If a man seeketh the office of a bishop, he desireth a good work."

The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of

money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

THE OFFICE OF DEACON.

Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless.

Women in like manner must be grave, not slanderers, temperate, faithful in all things.

Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

THE CHURCH AND THE TRUTH.

These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness;

“He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory.”

FOOLISH FALSE TEACHINGS.

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.

For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

A GOOD MINISTER.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: but refuse profane and old wives' fables.

And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, especially of them that believe. These things command and teach.

THE MINISTER'S SELF-RESPECT.

Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity.

Till I come, give heed to reading, to exhortation to teaching. Neglect not the gift that is in thee, which

was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things, give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

THE MINISTER AS PASTOR.

Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity.

THE CARE OF WIDOWS.

Honor widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.

Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry;

having condemnation, because they have rejected their first pledge. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling: for already some are turned aside after Satan.

If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

REWARD AND REPROOF OF ELDERS.

Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the scripture saith, "Thou shalt not muzzle the ox when he treadeth out the corn." And, "The laborer is worthy of his hire."

Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident: and such as are otherwise cannot be hid.

THE DUTY OF SLAVES.

Let as many as are servants under the yoke count their own masters worthy of all honor, that the name

of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

FALSE TEACHERS AND MONEY LOVERS.

If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.

But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

THE SINCERE MAN OF GOD.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen

THE MINISTER AND THE RICH.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly of all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

THE FINAL APPEAL.

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

GRACE BE WITH YOU.

LETTER TO TITUS.¹

PAUL, A SERVANT OF GOD, AND AN APOSTLE OF JESUS CHRIST, ACCORDING TO THE FAITH OF GOD'S ELECT, AND THE KNOWLEDGE OF THE TRUTH WHICH IS ACCORDING TO GODLINESS, IN HOPE OF ETERNAL LIFE, WHICH GOD, WHO CANNOT LIE, PROMISED BEFORE TIMES ETERNAL; BUT IN HIS OWN SEASONS MANIFESTED HIS WORD IN THE MESSAGE, WHEREWITH I WAS ENTRUSTED ACCORDING TO THE COMMANDMENT OF GOD OUR SAVIOUR; TO TITUS, MY TRUE CHILD AFTER A COMMON FAITH: GRACE AND PEACE FROM GOD THE FATHER AND CHRIST JESUS OUR SAVIOUR.

APPOINTMENT OF GOOD ELDERS.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.

For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

THE OPPONENTS OF TRUTH.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for

(¹) This letter may have been written to Titus from Macedonia soon after Paul had left him in charge in Crete.

filthy lucre's sake. One of themselves, a prophet of their own, said,

“Cretans are always liars, evil beasts, idle gluttons.”

This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth.

To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

SOBER, RIGHTEOUS, GODLY LIFE.

But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded: in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but showing all good

fidelity; that they may adorn the doctrine of God our Saviour in all things.

LIVING BY GOD'S GRACE.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

CHRISTIANS IN THE WORLD.

These things speak and exhort and reprove withal authority. Let no man despise thee.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

SAVED BY GOD'S LOVE.

For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life.

FOOLISH QUESTIONS AND FACTIOUS MEN.

Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

PERSONAL DIRECTIONS.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our people also learn to maintain good works for necessary uses, that they be not unfruitful.

SALUTATIONS.

All that are with me salute thee. Salute them that love us in faith.

GRACE BE WITH YOU ALL.

SECOND LETTER TO TIMOTHY.¹

PAUL, AN APOSTLE OF CHRIST JESUS THROUGH THE WILL OF GOD, ACCORDING TO THE PROMISE OF THE LIFE WHICH IS IN CHRIST JESUS, TO TIMOTHY, MY BELOVED CHILD: GRACE, MERCY, PEACE, FROM GOD THE FATHER AND CHRIST JESUS OUR LORD.

THANKSGIVING.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also.

FAITHFULNESS THROUGH SHAME AND HARDSHIP.

For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.

Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, where-

(¹) If Paul was released from prison, he was subsequently arrested again. This letter is the last he wrote, and is addressed to Timothy at Ephesus from the Roman prison shortly before Paul's execution.

unto I was appointed a preacher, and an apostle, and a teacher. For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us.

DISLOYALTY AND FIDELITY.

This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes.

The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

EXAMPLES OF FAITHFULNESS.

Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboreth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

THE GREAT INCENTIVE.

Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

THE MINISTER'S OBLIGATION.

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.

DANGERS TO BE SHUNNED.

But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.

Howbeit the firm foundation of God standeth, having this seal, "The Lord knoweth them that are his:" and, "Let every one that nameth the name of the Lord depart from unrighteousness."

Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel

unto honor, sanctified, meet for the master's use, prepared unto every good work.

But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

THE COMING OF ERROR.

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth. And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith.

But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be.

SECURITY OF THE MAN OF GOD.

But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, suffer-

ings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and imposters shall wax worse and worse, deceiving and being deceived.

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

THE EVANGELISTIC MINISTRY.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching.

For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.

But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

THE PASSING OF THE LEADER.

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness,

which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

PERSONAL MESSAGES.

Give diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

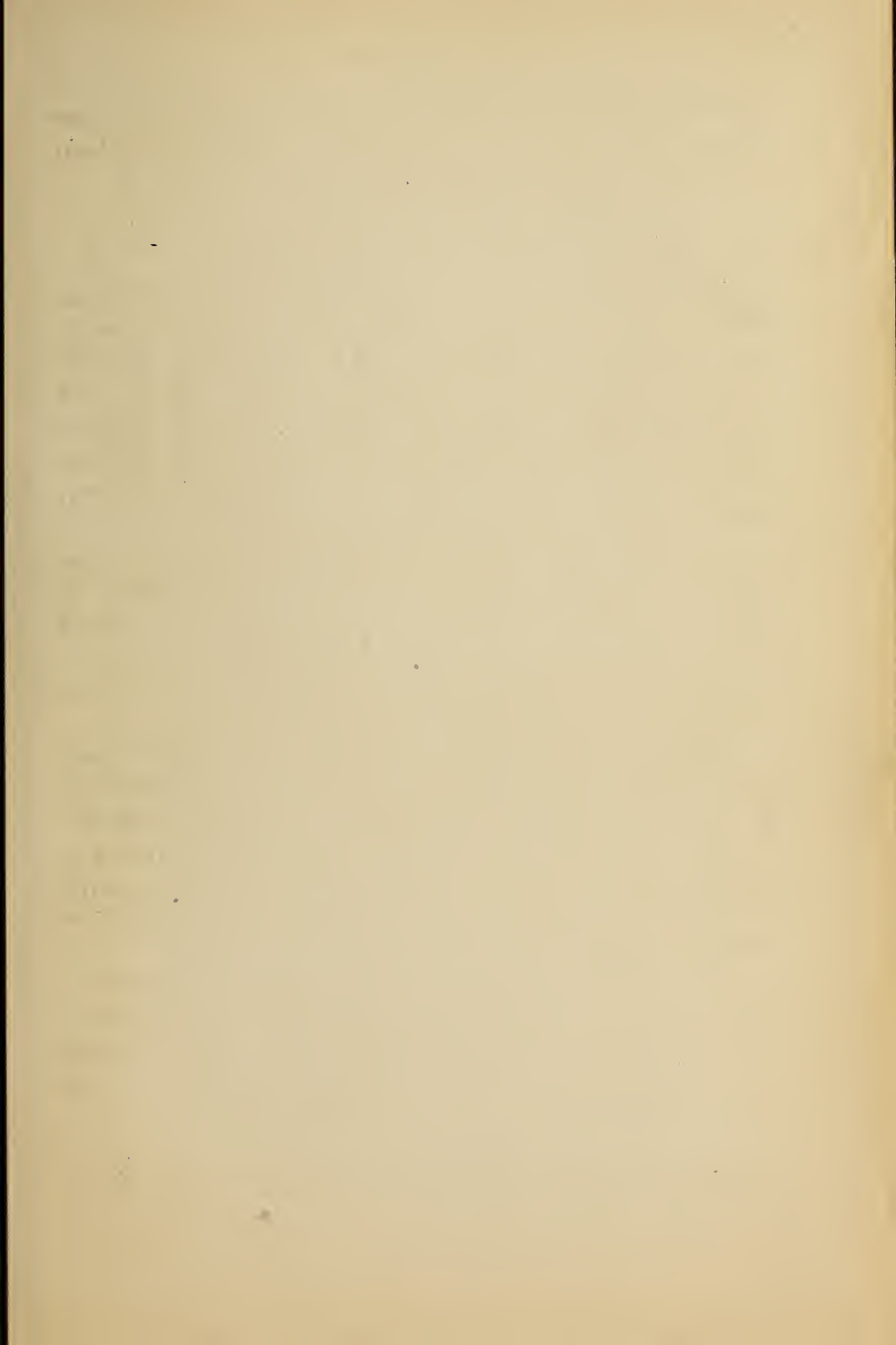
Alexander the coppersmith did me much evil: the Lord will render to him according to his works: of whom do thou also beware; for he greatly withstood our words.

At my first defence no one took my part, but all forsook me: may it not be laid to their account.

But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained at Corinth: but Trophimus I left at Miletus sick. Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

THE LORD BE WITH THY SPIRIT. GRACE BE WITH YOU.



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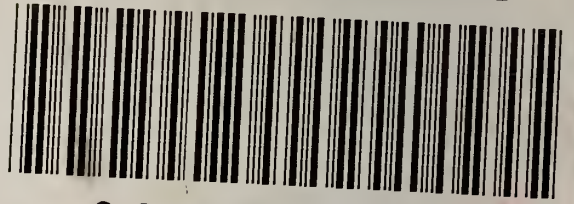
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